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parations are then made for the bridegroom to eat *lahahaur*, the food prepared especially for the occasion. This may be of several types. It is sometimes said to consist of rice, pulse, *puris* and *bara*; and again of milk, rice and sugar. This is brought by a female member of the family, the *sarhaj* (bride's brother's wife) being preferred. Before the boy is asked to eat the *lahahaur* two women dressed in dancing garments make their appearance; they sing and dance and are accompanied by some men with their drums. This party advances towards the *janmasa* singing songs which contain many questionable allusions and are considered as *gali* (abuse). They carry the emptied *halsa* with the lighted lamp still on top of it, and place it before the boy who is asked to go around it seven times and sit down. When he has done this the *sarhaj* tries to make him eat the *lahahaur*; she brings it up to his mouth five times in her right hand and after smelling it as many times he refuses to eat. She is paid four annas for this by the boy's father. There is more singing and the giving of *gali* by both sides. Finally the *sarhaj* brings a *lota* of water and washes the feet of the members of the boy's party and at the same time openly counts them so that they may know how many will need food. Much of this food has already been cooked but it is not served till midnight or later. In the meantime, during the meal, and even for the rest of the night, there are songs and the *dadra* dance.

About eleven o'clock the next morning the members of the bridegroom's party take their morning meal at the bride's house, but the groom stays by himself in the *janmasa* where his food is brought to him. When the others arrive their feet are washed as before and each member is given a *lota* of water so that he may wash his hands. The male members of the two parties always eat together first and the meal is usually served on leaf-plates, or, if they are available, brass ones. The men then go for a chat and rest and sometime later the women take their food. At no time do the men and women eat together.

(*b*) *Sadi*. The Actual Ceremony. The evening of the second day sees the performance of the marriage proper, the *sadi*. The premises of the girl's house are again plastered and all made clean and ready. The Brahmin priest who wrote the *lagan* is expected to arrive after nightfall. If the family should decide to dispense with his services the part of the priest may be taken by the *phupha* (father's sister's husband). The priest first marks out a square, called the *chauk*, on the plastered portion of the courtyard not far from the wedding booth, using whole wheat flour to mark the lines. A *halsa* is then placed at its centre into which will be thrown the gifts for the

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ORPHANS. Concerning treatment of orphans and provision for their care, there seems to be different practices according to locality. In most centres the matter resolves about the question whether the orphan or orphans concerned have relatives or not. 736

1. Where there are relatives it is the father's brother who is the responsible party. He is the one to arrange for the orphans of either sex. If there be a girl of marriageable age and no arrangement has been made for her, the paternal uncle will at once try to find a suitable match for her. Other relatives, and members of the *panch* are called in to help decide the question. If the children are still young, the uncle will attempt to provide for them. It may be, if he is able, that he will take the children into his own home; or they may be divided up among relatives who are able and willing to care for them. Any property belonging to the family is divided among the children and goes with them wherever they are placed. 604 736 [623]

2. If there are no relatives, it falls to the *panch* to provide for the orphaned children. Before actual provision is made, a thorough search for relatives is undertaken, and if any are located, the children are turned over to them. If not, the *panch* must decide how to care for the orphans and to whom they should be given. A certain family may be appointed as guardians of the children, and to help this family, the *panch* may order a collection to be taken from the Kol community. 623 736 [429 652]

The child taken into the home of a family, which is not related to the adopted child, is nevertheless considered as one of the family and the other children, if any, as his or her brothers and sisters. If the child be a boy, he cannot marry a female member of the family adopting him. Adoption generally occurs only within the limits of the *kurhi*. Records have been found of occasions that have arisen which necessitated the adoption of Thakuriyas into Rautiya families. This is unusual, but if the adopted child be a girl, the problem is relatively simple: when she becomes of marriageable age, she can be married to a Rautiya under the rule of hypergamy. If the child be a boy, the problem of his marriage is much more complicated as he cannot be married within the Rautiya *kurhi*. The family must search for a Thakuriya girl. One might think that a Thakuriya boy brought up in a Rautiya family might pass for a Rautiya, but close watch is kept by all concerned on the history of people, and it would practically be impossible to pass off the child as a Rautiya. Kols claim that they very rarely take a member of another *kurhi* into the family, while a non-Kol is never taken into a Kol family as an adopted member. 597 736